BRITTAINES HALLELUJAH
OR
A SERMON OF
THANKSGIVING
For the happy Pacification in BRITTAINE
Preached in the English Church at Hamburch
before
HIS EXCELLENCY THE
RIGHT HONORABLE
SIR THOMAS
ROVVE LORD AMBASSA-
DOR EXTRAORDINARY FOR HIS MAYE-
STY OF GREATE BRITTAINE
IN GERMANY, &c.
And to
The VVorshipfull & famous Society of
MERCHANT ADVENTURERS &
some Cavelliers of SCOTLAND
By
MA. HARRIS Batchelour in Divinity,
Fellovv of EMMANUEL Colledge in CAM-
BRIDGE & Chaplaine to his EX-
CELLENCY.

ANNO M. DC. XXXIX.

To the Right Honorable

SIR THOMAS ROVVE

Knight, Gentleman of the Privy Chamber, Chancelor & Treasurer of the most Noble Order of the Garter, His Majesty of Greate Brittaines Ambassador Extraordinary to the King of Denmarke and other Princes & States in Germany &c.

My Lord!

MEaner & Baser Mettalls may passe Curant, vvhen once they have passed the Approbation of the Mint. There is noe other Lyfe in my Hopes of this Poore Things Acceptance abroade, but this that it beares Your Lordships Stape vpon it. T'vvas your Lordship, that first commanded de It to the Eare, and nowvv to the Eye. If to Either It did, or shall give little Content; It knovves vvhere to take Sanctuary. Only in this Fam richly satisfied, that it may publish to the VVorld your constant Zeale & Σοφγρ to your Country: for vvhose sake you consecrated a day of Publique Thancksgiving here.

To mention your Lordships Name any further: vvere to tell the vvorld There is a Sunne, vvhose

Fellovv

Fellovv-Traveller you have bin. Both Hemispheares knovv you vvell, ad blesse you much. I knovv your Lordship too vvise and too Good to be flattered. And yet He that shall render you but halfe of your dues must needes incurre that Censure, in the Opinion of them (if there be any) that knovv you not. Hovv Greate & Good a Statesman you have allvvays approved your selfe in those your many & High employments abroade: vvhat Princes Court, or remotest Country doth not amply testifie? I neede not tell your ovvne Country, vvhat a True Patriot, nor your ovvne University, vvhat a Noble Benefactor, nor your Holy Mother the Church vvhat a Devout Sonne you have ever bin. Oxon.

There is an Epitaph vpon the tombe of of a Demi-Founder of a Colledge much commended for its Fullnes & Modesty. Fui Cajus, Ivvas Cajus. *Identicall Propositions, vvhere the Subject is high speake high, vvitnesse those of the Divine Ma^ty. Let me only alter the Person, & the Tense (I pray God it may long & long be Present) and his Epitaph is your Elogie, as little & as much as can be sayd,* You are Sir Thomas Rovve. *One vvho lives much Desired (as any that carrys such a Head and such a Heart) and therefore must necessarily dye much Lamented. And so vvill your other selfe your Noble Consort.* Gonvell. & Caj. Coll. in Camb.

Consort. VVho as she is in her House the exact Antitype of Solomons Vertuous VVoeman Prov. 31. v. 10. & deinceps: *so doe her vvorkes prayse her in the Gates, in Publique, as vvell Eleemosynall as Therapeuticall, I forbeare to mention those many Church ornaments her Fingers hath vvrought, Her other Masculine & Heroicall vertues rayse Her above Her sexe. But I knovv I strike too long vpon this stringe to you Both, vvhose study is,* bene potiùs facere quàm audire *rather to* Doe vvell, then to Heare vvell. *I have done, vvhen I have only, supplicated the Divine Majesty for your Lordships Health. (for I knovv none that conque'rs such difficultys of Busines vvho vvrestles vvith such infirmitys & paines of Body) and for the continuance of a prosperous successe in your greate & vveighty Affaires, and for Both your Æternall Happines, vvhither I knovv you tend as your Motto speakes.*

So prays

TRAMITE RECTA.

Your Lordships

Most humble Devoted.

Chaplaine

MA. HARRIS

BRIT-

BRITTAINS HALLELUIAH.

Psalme CXXVI. v. 3.

The Lord hath done greate things for vs, vvhereof vve are glad or novv reioyce.

A Text so melodiously tuned to this blessed occasion, that, I knovv not vvhether, the Composer, vvere more Patheticall in that their Hallelujah, or, Propheticall of this of ours. If ever, *They among the Heathen* could say. *The Lord hath done greate things for them* of vvhom can they say it, if not of vs? and vvhen if not novv? If ever any Church can sing *The Lord hath done greate things for vs* vvhat Church can doe it rather then ours? and at vvhat Time rather then this? vvhen the De liverance is so exceeding greate, the Circumstances so vvonderfully vvonderfull: that at the first entertainement of the nevves vve vvere in the Churche's case in the first verse of this Psalme *like them that dreame*, as fearing, least vve rather imaginarily dream't it sleeping, then credibly heard it vvaking.

But novv it is avouched vvith such vndeneyable proofes that vve must be sayd to *dreame* indeede if yet vve doubt of it: let

vs having firſt ſett our hearts in tune to a thankfull Comemoration, then fill our mouth's vvith ioy full Acclamations & ſingings. That ſo, both Cordially & vocally, vve may ioyne in conſort vvith Sion here. *The Lord hath done, &c.*

Greate things? vvhat greate things vvere thoſe that cauſed ſo greate thanks? Yea, that's the *Point* vpon vvhich the vvhole Pſalme runns deſcant, the very *Gam ut* of the Pſal. according to vvhich, vve are to take our notes anon, in our Counter-Tenor.

To ſet the Pſalme then for Them firſt, then for our ſelvs: let this be the taske of this time.

Their *greate things* done them here, vvere a greate Deliverance, a Deliverance from Captivity, from Captivity in Babylon. This vvas that, vvhich ſet them here on ſinging and gave both Time, and Tune to this Pſalme.

Which (as moſt of the reſt doe) conſiſts of tvvo Parts.

Of an *Hallelujah* prayſes.

Of an *Hoſanna* a prayer: ſo a greate Prelate hath divided it before me:

B. Andr. An *Hallelujah* &c. prayſes for favours allready obtained.

An *Hoſanna* a prayer, either for the continuing of the ſame favour ſtill, or, for the like, vpon the like occaſion, as vve ſhall touch vpon anon.

As for the firſt, the *Hallelujah*, that takes vp the 3. firſt verſes. And as Thankſgiving is allvvays founded vpon ſome Favour received, ſo, according to the height of the one, the other is ſtill elevated. High prayſes for high favours. This is good in the common lavv of gratitude. What then vvas the favour done the Church here? that's the Queſtion, and hath bin allready anſvvered - A Deliverance from Babylonish Captivity.

Novv into this (as allother favours) tvvo Inquirys, vvill be made. 1. *vvhat vvas it?* for the *matter & nature* of it.

2. *Hovv vvas it?* for the *manner* & order of doing it.

1. To the firſt, the *matter and nature* of a deliverance, that's vſu-

ally

ally valued & eſtimated by the Evill or Danger eſcaped: and ſo this of theirs vvill admitt of 2. degrees.

Firſt, it vvas a Deliverance from *Captivity* one of the greateſt of Evills. Secondly, it vvas from *Babylonish Captivity*, the very greateſt of all other Captivitys.

Here is juſtly then an Hallelujah due to the Deliverance for the *matter* & nature of it, that it vvas a Returne from captivity, that it vvas from ſuch a Captivity.

2. And 2ly an Hallelujah againe vvill be noe leſſe due for the *Manner* of the Deliverance, The next Inquiry. *Hovv vvas it done?*

1. It vvas done ſo *vnexpectedly*, that they vvere *like them that dreame*. As dreames vve know come vpon men vnlook'd for, vnthought of.

2ly It vvas done ſo *vvithout any labour* or *ſeeking of theirs*, that they vvere *like them that dreamed* againe faſt a ſleepe perhaps vvhileſt it vvas doing. Or rather like them that *dreamed not*, for they never once dreamed of it, it vvas done ſo ſuddainly.

3ly It vvas done ſo *graciouſly* that at the firſt hearing of the good nevvs, they vvere ſo amazed vvith Joy, that they kuevv not, vvhether they vvere in a. *Dreame* or noe, vvhether they might truſt their ſenſes, vvhen they both heard, and ſavv it.

4ly. It vvas done ſo *miraculouſly*, that it manifeſtly appeared, to be the *Lords doing*, and ſo *became marveilous* not only *in their eyes* but *in the eyes* of the very Heathen, *They among the Heathen could ſay. The Lord hath done &c. v. 2.*

And ſhall the Heathen ſay it, and ſhall not Sion ſing it? yes I vvarrant you, vvith their heart-ſtrings tuned to the higheſt pitch, vvith their voices elevated to the higheſt note. *The Lord hath done &c. v. 3.*

Thus farre their Hallelujah, or prayſes, the firſt part of the Pſalme.

The Second vvas their Hoſanna or prayer. v. 4. *Turne againe our Captivity.* That is Either Continue to turne it, confirme, and ratifie vvhat thou haſt allready done Or, turne it hereafter, if not *præveniendo* that the like Calamity befalls vs noe more: yet at the leaſt *Subveniendo*, that vve may have a like taſt of ſuch goodnes in ſuch an happy enlargement as this vvas.

Turne, vs like the ſtreames in the ſouth And this shall be as vvellcome to vs as the vvater ſtreames to thoſe deſarts (perhaps of Arabia) in the dry Southerne Clymates as Vatablus vvill have it. Or turne vs in a facile melting vvay (as novv they did'ſt by Cyrus) even as thoſe vvaterbrooks in the South are cauſed by the melting of the ſnovv upon the neighbour mountaines, as that greate Bishop of ours. Then shall it fare vvith us, as it doth vvith Husband men in a greate dearth; hovvſoever *they may ſovve in teares* (vvhether for the deare price of the ſeede corne, or the ſmall hopes of a Crop) yet a plentifull harveſt makes them a good amends for all: ſo though vve may goe into Captivity vvith teares, by vveeping croſſe: yet shall our Returne be vvith greare Joy like the joy in a greare Harveſt after a greate Dearth.

And thus you have the Pſalme analyſed and
para phraſed.

But vve have made choice only of one verſe, the third. Which, as for its Situation in the middle of the Pſalme, it may be called *Cor Pſalmi*, the Heart of the Pſalme: ſo for its Nature (like the Heart in the Body) it is the ſeate of all thoſe vitall Spirits and ſtrong Affections that are diffuſed in the vvhole body of the Pſalme. You heare hovv liuely and pathetically it renders it ſelfe

The Lord hath done &c.

The Diviſion. And this Verſicle vvill be ſett in tvvo parts.

1. *Magnalia Dei* greate things the Lord hath done for his Church.

2. Ma-

2. *Magnificat Ecclesia*, the Church her *Magnificat* or thankfull acknovvledgment of these greate things thus done by the Lord.

In the former three things are in sight
1. The Benefit Greate things. *1. Magnalia Dei.*
2. The Benefactor the Greate God Jehovah.
3. The Beneficed (so to speake) the Church.

We beginne vvith the Benefit, because that is first in Nature, being the *fundamentũ relationis* bevvene the Benefactor, and the Receiver of the Benefit. *1. The Benefit.*

The Benefit is expressed by Greate things, greate things interpreted a greate Deliverance v. 1. and every Deliverance allvvays so much the greater by hovv much the greater the Evill is from vvhich vve are delivered, and by hovv much the greater providence vvas seene in the manner of the deliverance. So that this Deliverance of Sion here layes claime to its greatenes, vpon a double title, first in regard of the Substance of it, secondly, in respect of the Circumstances.

First it is greate for the Substance, and this againe in a double degree. First as it vvas a Returne from captivity that is greate. Secondly, as it vvas a Returne from Babylonish Captivity, this is yet greater. *1. For its Substance.*

First it vvas a Returne from Captivity. Novv to our Rule. The measure of the Mercy must be the misery escaped. Is not captivity a greate misery? Doth any man doubt it? Let him aske Jerem. in Lament. 4. 9. *They that fell by the svvord vvere in better case then they that vvent into Captivity.* And yet David in that his greate straight, chose rather the Pestilence, then the svvord. Must not that then be a greate evill, that is greater then that, vvich is greater then the Pestilence? But vvhy doe I name but one place in the Lamentations? The vvhole booke is but one intire proofe of the miserys of Captivity. *1. A Returne from Capt.*

Captivity a greate Evill? Doth any man question it? Let him aske him selfe: Is it nat a greate evill to be plundered & spoiled

ot all one's goods at once? And yet a man may be bereaved of his vvhole eſtate, and yet have that, vvhich he may have, that hath nothing in goods, his Liberty. Well then is Reſtraint a greate evill? The bird in the cage vvill tell you it is. And yet a man may be in hold vpon very good termes, and among good freinds. Is it a greate evill then to be taken Priſoner by an Enemy? a cruel feirce enemy, vvhoſe mercys are cruelty?

Say! Are bitter taunts? inſulting reproches? cruell oppreſſions? remote Banishment? the extreamity of all manner of hardship? are theſe greate evills? vvhat then shall vve make of Captivity that hath ſo many legions of greate evills vvithin it? But vvhat ſpeake I of Banishment? Reſtraint? Poverty? theſe are but the afflictions of the Body, and ſo are but the bodys and carkaſſes of afflictions. There are afflictions of the Soule and they are the Soules of afflictions. And this vvas their caſe. Not only in Captivity.

2. from Babylons Capt.

But 2ly in *Babylonish Captivity*, that is a degree higher of their misery. They vvere Captives in *Babylon*.

In Babylon, vvhere true Religion ts ſcoffed and gybed at *Come, and ſing vs one of the ſongs of Sion Pſalm.* 137. 4. This alone vvas enough to ſet open ſluices to their teares as they *ſate by the Rivers of Babylon.*

In Babylon, vvhere the groſſeſt Idolatry is vrged vvith all madnes of violence. Either fall dovvne and vvorship this Image, or vvhat? noe more a doe but *into the fiery furnace* vvith them Dan. 3. Was it not enough for them to leade their Bodys captive, but vvould they leade avvay their ſoules alſo? Can there be greater evills (on this ſide Hell) then theſe? And may not a faire Deliverance out of all theſe be counted *greate thiugs?* That is the Firſt, greate for the *Subſtauce.*

a for its Circumſt.

And 2ly as greate for the *Circumſtances*, and manner of bringing it about. Had they bin able to have made any Head, or Reſiſtance, them ſelvs: the matter had not bin ſo greate. A violent

violent Revolt from vnder an Enemy is not ſo greately ſtrange in the vvorld. But vvhat could a company of poore, forlorne, vnarmed Captives doe a gainſt ſo mighty a Potentate? Or had they had ſome good able Freinds abroad, to ſend them in ſuccours for their reſcue it had bin ſomething. Forraine ſupplies have done greate matters in this kinde. But alas, they vvere the object of contempt & Deriſion to the vvhole vvorld. Or had they els, any good Freinds at Court, vvho being ſett vpon the vantage ground of greate favour, might have ventured to ſollicite the king in their behalfe: there had bin ſome shadovv of hope. But alas! vvhat freindes vvere ſuch contemptible vvretches like to make? Or vvhat Courtier durſt vouchſafe an eare to ſuch a motion, vvhich ſeemed to claſh againſt all lavves and rules of State-policy? Or laſtly had the king himſelfe bin a vvorshiper of the true God: Religion might have ſvvayed him towards a propitious Inclination. But as for him, He vvas an abſolute Idolater, and ſo not only a ſtranger but an enemy to their Religion. Which vvay shall this deſighne be compaſſe'd? vvho shall roule avvay theſe ſo many, and ſo greate ſtones thus vvedged one in another? Noe Povver in themſelves, noe hopes from any Freind at home orabroad, noe thinking of dealing vvith the king himſelfe: yet God vndertakes it, and it shall not faile of taking effect. Cyrus himſelf shall be moved to doe it, and that voluntarily and ſpontaneously, that peremptorily & reſolutely maugre all ſuggeſtions & counſells to the contrary, that magnificently and munificently, He shall enable them vvith all the force of Diplomaticall letters and decrees, furnish them vvith all accommodations vvhatſoever. Verily ſuch mighty things (Pſ. 118. 16.) could not have bin brought to paſſe but by *the right Hand of the Lord, vvhich hath the preeminence.* Doubtles it vvas the *Lords doing.*

And this mindes me of the ſecond Particular. 2. *The Benefactor.*

The Benefactor, the Lord. The Lord hath done &c. His name vvas vvritten vpon the Fact in ſuch capital lettets, that the

the blinde Heathen could see and reade it *The Lord hath done greate things for them* sayd they And it is not perhaps vnvvorthy your obſervation, that in this their Doxologicall acknovvledgment, they hit vpon the *Tetragrammaton, Jehovah*, for ſo the Hebrevv hath it in that their verſe. v. 2. They attributed nothing of this to Fortune or chanee, or any falſe God, or to any ſecond cauſe but expreſsly pronounce it done by the *Lord Jehovah.*

Digitus Dei, It is the *finger of the Lord*, cryed out the Heathenish Ægyptians, and among them the moſt Divelish Magicians. Yea and *Brachiũ Dei* it vvas, *the out ſtretched arme of the Lord*, that all the nations felt, vvhen Iſrael is to paſſe into Canaan. And novv I have mentioned Iſraels paſſage into Canaan, let that one Inſtance ſerve for a Demonſtration in this matter.

For their removing out of Ægypt, vvho muſt be their Spokeſman, but ſtammering Moſes, but obnoxious Moſes? (for it vvere ſtrange if the Eminency of the man a famous Courtier, and his ſuddaine flight out of the Land, ſhould not recall that Fact into the mindes of ſome of his Coætaneans.) yet this man muſt be the man. I paſſe over the *Categories* of thoſe vvonders done in Ægipt. Looke vve upon the *Tranſcendency of Gods povver and providence*, novv they are on their vvay. Doe they vvant a Guide for their vvay? God him ſelfe goeth before them in fire. Doe they vvant a Shelter? His cloude is ſpread over them for a covering Doe they vvant vvay? the Sea it ſelfe ſhall make it, and at once be a ſtreete and a vvall vnto them. Doe they vvant bread? Heaven it ſelfe ſhall raine dovvne Angells foode. Doe they vvant meate to their bread? The very vvind ſhall become their Cater, and bring them vvhole drifts of Quailes into their tents. Doe they vvant drinke to both? The Rock it ſelfe ſhall be their Sellar and yeild it them in abundance. Doe they vvant Change of Apparrell? Their cloaths ſhall not vveare olde on their backs. Doe they vvant counſell and adviſe? God Himſelfe vvill be their oracle from be-

vveene

tvvene the Cherubims. Doe they vvant a Lavv? Himſelfe vvil ſitt vpon the *Bench*, on mount *Sinai*, and give them their *charge* in *Perſon*, and vvrite it vpon tables vvith his ovvne *fingers*. Are they reſiſted by Enemys? God himſelfe diſchargeth volleys of haile ſtones, vpon their heads, and braines them to their hands. Are they to ſitt before Jerico? The Tovvnevvalls of themſelvs shall fall dovvne flatt before them. Is Joshuah to pitch a Battaile? The Sun muſt ſtand ſtill, to ſee him have the Victory. O the greate and mighty things the Lord did for Iſrael? I cannot have vvhile ſo much as to vnclaſpe any more volumnes, vvherein are recorded Gods ſtrange doings for his Church in all ages. It ſuſticeth, that a Devoute Bishop, hath folded you dovvne ſome fevv leaves, in that booke vvhich is moſt knovvne, I hope to the moſt. God doth uſe to appeare ſo for his Church, that he ſticks not, to put it among his *Titles Royall* (nay makes it his *Cognomen* ſayth Petrarch) *the God of Abraham* and of his ſeede. vvhich in the Apoſtles expoſition, is the vvhole *houſehold of the faithfull*, the Church. *B. Hall.*

And this calls me to the *third* and laſt Particular the *Receiver* of *the Beneſit*, the *delivered*. The Church. *For vs*, ſayth the Text. *The Lord hath done greate things for vs.* And vvhat vvere vve might Sion ſay (vvho vvere glad to lick the duſt of the feete of our Enemys) that the Lord of Heaven & Earth should looke ſo graciously vpon vs? The meanenes of the Receiver argueth the magnificence of the Giver. *Who am I that the Mother of my Lord* should viſit me? It vvas a true, and religious complement of devout Elizabeth. The beſt of men, are but the children of duſt, and grandchildren of nothing. And yet for the Lord to doe *greate things* for vs? this yet *greatens* thoſe *greate things*. Was it be cauſe vve vvere his Church? It vvas his ſuper-abounding grace, to ſelect vs out of others, as, it vvas our greater graceleſnes, above all others, ſo to provoke Him, as to force him, to throvve vs into Captivity. Or vvas it, becauſe our Humiliation, in that diſconſolate condicion, did move him to ſo greate compaſſion? Alas! there vvas choice of Nations, vvhom he might have taken in our roome, that *3. The Beneſiced.*

might have proved farre more faithfull then vve had bin, for the one halfe of thoſe favours, vve had enioyed.

Or vvas it for his *Covenants* ſake vvith our Fore-fathers? Alas! vve had forfeited That long ſince, againe & againe vve knovv not hovv often.

Wherefore, vvhen vve remember our ſelvs, vve cannot but make this an Aggravation of Gods *greate things*, that he ſhould doe them *for vs, for vs.* ſo very very vnvvorthy.

The 2. Generall Magnifie. Eccl.

And ſo much be ſpoken to the firſt *Generall Magnalia Dei.*

The next is, *Magnificat Eccleſia.* The Church her ſolemne thankſgiving & reioycing for thoſe *greate things* the Lord had done for Her. We can but glaunce at it novv, leaſt vve præ occupate our buſines that is behind. This *Magnificat* likevviſe vvill beare 2. Parts.

1. a Pious Commemoration & Acknovvledgment.
2. a Joy full Jubile or Exultation.

In the *firſt* the Churches *Soule magnifies the Lord*, by her thankfull Acknovvledgment of the *Beneſit.* In the *Second*, the Churches *Spirit reioyceth in God her Sauiour*, by her Panegyricall ſolemnization of the Benefit.

Ob. Firſt she *gratefully acknovvledgeth it.* Yea but this the Heathen did too, *vvhen they ſayd among themſelvs The Lord hath done &c.*

Sol. True! they acknovvledged it indeede. The thing vvas ſo clearely and evidentsly done before their eyes; that they could not but ſee it, and ſay it. But vvhether they did ſo greatefully acknovvledge it, that is a Queſtion, or rather noe Queſtion. Probably, ſome of them ſavv it vvith the Eye of Envy, and vvhen they had ſayd it, bitt their lips for anger that it vvas done. Certainely, none of them could ſpeake of it vvith that Affection, the Church did Whom alone it concerned as a Receiver, They but meere ſpectators the vvhiles.

2. Next, she *solemnly reioyceth*. And this Joy you have. 1. in the *fountaine* 2. in the *Streames*.

1. *In the fountaine*. It vvas a reioycing in the *Heart*. v. 4. So much the vvord שמח seemes to import.

2. This Joy *streames* forth, and derives itselfe into these 3. channells.

1. Into the *Countenauce* that is filled vvith *laughter*.

2 Into the *Tongue*, that runns over vvith *prayses*.

3. Into the *Hand* v. 2. For besides, that it vvas their vsuall custome, vpon sueh occasions, to send gifts to their neighbours, and largesses to to the poore; besides this (vvhich carrys some faire probability, they did it novv) the very *penning* of this psalme, testifies their *hands* vvere not id-idle: vvhen they tooke order for such a durable memoriall to be transmitted to Posterity. So then; It vvas a *Cordiall, hearty* joy, It vvas a *laughing visible* joy it vvas a *manuall, legible, durable* joy, that the poeple vnborne might for many ages pervse it.

And thrice happy vve, *vvho are a poeple* novv *in such case*, that vve may justly take vp the same vvords, chaunt forth the same *Hallelujah*, vpon an occasion not much lesse greate. *The Lord hath done greate things for vs*, too, *vvhereof vve reioyce* also:

The Application of the Text to vs.

This vvas our second promise in the beginning: To sett this psalme to our selvs: vvhich novv vve come to performe as the duty of the day bindes vs strongly.

But then, vve must needes sett it in a farre higher, *cluffe*. Our notes if you please, shall stand some in *space*, some in *Rule*: My meanning is vve vvill looke a little *backvvard* to former times (but this shall be dispatched in a *Sembreife* or tvvo) and then *close* vvith the *Diapason* of this Day.

Greate things (may our Israel say) *the Lord hath done for vs*. *Greate things* and a *greate many greate things*. To single out only 3. remarkeables.

It is very vvell vvorthy your consideration, hovv that (since the Reformation of our Church.) Our 3. last Gracious Princes

(vnder vvhoſe bleſſed goverments She hath ſeeue ſuch golden days) hath had each ones ſeverall *Reighne* erovvned vvith ſome notable ſingular Deliverance: and every Deliverance a degree higher then its precedent.

You knovv vvhat I vvould. That of 88 That of Novemb. 5. This late happy Pacification.

That learned & holy Lord Bishop, af Chicheſter Bp. Carleton, hath published a Booke entituled A Thankfull Remembrance of the Church of England. You are vvell acquainted vvith it Jam ſure. And in the *Frontiſpice* of that Booke (as I remember) he hath ſett the Portraitures, of *Q. ELIZABETH* (of renovv--ned memory,) vvith a *Flagg* in her hand, in vvhich is deſcribed, the, *Spanish-Armado* in 88. as alſo, of *King JAMES* (of ever fa--mous & bleſſed memory) vvith his *Flagg*, and in it the *Parlayment, houſe, the vault &c. Nov. 5*

I verily beleiue, if the Reverend Father had lived to ſee this day: He vvould have a founde a roome for *king CHARLES* too (our moſt Gracious ſoveraigne) vvith his *Flagg* in His hand like--vviſe. Wherein should have bin expreſſed thoſe late vnhappy Preparations in Brittaine, and this moſt happy Reconciliation con--cluded.

It vvill be too greate an Expence of Time to diſplay the firſt of theſe *Banners*. You cannot be ignorant of it. It vvere only to be vvished, It had ſo mevvhat a fresher varnish. It begins to grovv ſo old, that it is too much vvorne out of our memorys. But it muſt be acknovvledged, to the vvorlds end, That, it vvas one of Gods *greate things* done for our Island. When ſuch a *Navy* named the *Armado*, Sirnamed *Invincible*: shall ſo ſuddainely, ſo eaſily be diſſipated, be defeated.

I have much a doe to let it paſſe vvishout an Hallelujah. Me thinks, It runns vpon *Eights* of it ſelfe, on purpoſe for a *Song*. Lord vvhat *greate things didſt thon then doe* for that thy bleſſed Servant, and Her Realme! vvhen Thou ſeemed'ſt to ſuffer the *ſea and Windes to obey Her*, as if they had taken Pay vnder her.

But

But there is a nevver, fresher Flagg, (King JAMES His) vvhich desireth rather to belooked vpon, as it tells vs of a *later* & *greater* Deliverance. That of Novemb. 5.

The former vvas from an Invasion of a forraine Enemy, and (if you vvill,) of a cruell proude one, therefore noe lesse could be expected from Them. I vvould allmost all Christendome, and the Indys to boote, did not svveate and bleede—Under Their Insolency. But This (vve are novv to speake of) vvas from a Domestick Conspirancy. All the Actors our ovvne Countrymen, our Fellovv Subjects, till Treason & Rome (vvhose Religion) had dissolved that *vinculum*.

A Conspiracy it vvas, vvhich noe Age can parallell, and vvhich (but for its Annuall Commemoration) vvould be thought by Posterity, to be all to geather incredible.

A Conspiracy, vvherein Malice vvas armed vvith Fortitude, Fortitude animated vvith Policy, Policy masked vvith Secrecy, Secrecy invested vvith Religion. They counterfeited, the *Broade Seale* of Heaven, and vvould have it rati-fied vvith a Sacrament: Lord! vvhat Preparations vvere there vvhat a Brevving of death (it is a Bps expression) vvas tunned vp in those barrells. Povvder, Billets, Barrs, and I knovv not vvhat store of Hellish provision, as if they had meaned to have made an Earth-quake throughout the vvhole, Island. What ayled ye, O ye Sonns of the Cole! What mean't ye, O ye Fire-brands, and Granados of Hell (Pardon me, I cannot be vncharitable vnles Repentance came after) vvhat meant ye I say? Was it your purpose to Trans-late, the king, his nobles and the vvhole state representative, to translate, them all into Heaven in an Instant, by an Extemporary Martyrdome? Was it your meaning presumptuously to prevent a Resurrection, and to preferre Companions to Elias in fiery Charriots?

A Conspiracy, vvherein, all the Crueltys that have bin heard of, or can be I magined vvere mett to geather, as our late Greate *& Good L. Bishop of Winchester* vvell obserued. The Cruelty of *Pharoh & Herod*, murdering, the harmeles, Innocent,

harmeles Infants and yet they ſpared the mothers. The Cruelty of *Eſau* killing the mothers vvith the Children; The cruelty of *Nebuzaradan* not ſparing the King, and his Nobles, The Cruelty of *Haman* not ſparing *Eſther* & her Ladys. The Cruelty of *Edom*, not ſparing the Sanctuary and its vvalls. *Dovvne vvith them*, *Dovvne vvith them* to the very ground: Or rather *vp vvith them vp vvith them* into the higheſt Region of the Aire. The Cruelty of the *Divel Himſelfe*, hurling dovvne the foure corners of the Houſe Shall I ſay? or of the vvhole Citty? vpon the moſt and beſt of the ſonns of the Church & State As if *Lucifer Himſelfe*, had not bin (before this time) either old & vvitty enough to plott, or miſcheivous enough to attempt ſuch a damnable deſolation, as this vvould have proved. And vvas not the Deliverance from this a *greate thing?* that ſo diſmall a Calamity ſhould be prævented by the vnridling of an *ænigmaticall letter* directed to a freind? A *Letter in* deede vvich in the event did *ſalutem plurimam dicere* brought moſt happy ſalutatious to the vvhole Church and ſtate: But vve muſt thanke (next Allmighty God) King *JAMES*. Of vvhom it might be better ſaid, then once it vvas of a greate Orator *Miſerum eſſet eum tacuiſſe* It had bin a miſerable thing if He had held his peace. Had there not bin *Divinatio in labijs Regis, a divine ſentence in the lips of the king* Prov. 16. 10. (As if King Salomon had purpoſely vvrit that ſaying to be verified in his *Succeſſor in Wiſdome* vpon this occaſion.) Had there not bin I ſay a Divination in the kings *Lips* (I may ſpeake it after that Reverend Prelate) vve had bin all in the *Javves* of death, *vvere not theſe greate things vvhich the Lord hath done for vs?*

But this you vvill ſay is more proper to a 5th of Novemb. Well then vve turne over the Calendar, to the *Moneth of June* this 1639. and looke vpon *King CHARLES his Flagg*, the juſt Trophy of this day.

But

But here I am vlterly at a losse, and knovv not vvhich vvay to turne my selfe. Yet you may & must pardon me *loquuntur leves* as true of *Joyes* as of *Greifes*. Light Joyes may be Rhetoricall, vvhilest such as these knovv noe ether Figure then an Eckstaticall Aposiopesis.

It deservedly takes place of both the former The *first* vvas from a *forraine Invasion*. The *Second* takes place of it as It vvas from a *domestick Conspiracy*. This *Third* of them both, both as it vvas from an *Insurrection*, and so of an higher nature then a *Conspiracy*, and as it vvas made by men of the same *Church* of the same *Religion*, and so outstrips the *second* That being done by men, though *Brittaines* by *Nation* yet *Romans* by *Religion*, vvith vvhom any thing is lavvfull, Treasons, Rebellions, vvhat not, *in ordine ad Deum* they say, *ad Diabolum* they should say.

Here I might vvell take leave to make a Revisall of vvhat hath bin spoken concerning *Sions* Deliverance: and compare this of ours vvith that of Theirs both for *Matter & Manner*, that so the Præeminency of ours may more manifestly appeare. We vvill be very breife.

1. For the Matter. You vvill say perhaps, there vvas noe feare of a *Babylonish Captivity*. Well vve let that passe novv But there vvas a greate feare of a most bloudy *vvarre*, vvas there not? And doe you knovv vvhat *vvarre* is. Can you tell me vvhat horrid coufusions there are in one pitched feild? vvhat roaring & thundering of Canons? vvhat clashing of armor? What svveating & svvimming in bloud? vvhat hideous outerys? My leg is of, my arme is of, my gutts be out, halfe dead, halfe aliue, vvorse then either becausse neither, as one describes it pathetically. Can you tell me the direfull Issues of a victory? vvhat plunderings, & burnings? vvhat killing and encouraging to kill? vvhat amazed flights? vvhat fearefull screichings? Noe regard of Age, or Place or Sexe, The Grayheaded vvallovving in their

in their goare, vnder the hand of a fell-ruffian-ſouldier. The tender Infants either dashed a gainſt the ſtones, or ſpravvling vpon the points of ſpeares. The ſcreaming Mother the vvhiles, bruitishly ravishedere she may have leave to be slayne. Doe but looke out of your ovvne doores, a little higher into theſe Countrys. Hovv are thoſe gardens of Eden become deſolate vvilderneſſes! Hovv many miles may you travell ere you finde a Dorpe! Hovv many Dorpes may you paſſe thorough ere you meete vvith a man? Meete vvith a man ſayd I? Nay rather one vvhom you vvill ſtartle at, as at a Ghoſt, and runne avvay from, as from a *Lycanthropus*. Have you not heardl (I am ſure you have and that often and that by very good hands) vvhat monſtrous Metamorphoſeis *Famine* hath vvrought among them? vvhen the Hoſt shall lodge his Gueſts in his Mavv; vvhen freind shall bury freind in his belly; vvhen the mother shall entombe her child in her vvombe; vvhen the Living shall prey vpon the Carkaſſes of the dead. Nay vvhen (heare o Hell and be moved vvith pitty!) vvhen the dead shall be raked out of their graues, to beburied a *ſecond* time, in the Stomack and a *third* time in the Draught, O the calamitys of vvarre vvhilſt the very relating of them can ſcarce ſecure you from teares! And is a Deliverance from a *vvarre* then, thinke you noe *greate thing?*

We doe not ſay (as many have) that it might have proved in the end a *Captivity* little better then *Babylonish* (vvhiles either a vvhole Church should be vvith out Goverment, or almoſt every private mā in the Church should become a Governour) yet againe vvhiles a Paire of Turtle-doves (it is but ſeldovvne I confeſſe) shall in an angry cholerick manner make feircely one at another vvho knovves but ſom Eagle, or Faulcon may be pearched not farre of, delighting to ſee ſuch a ſpectacle, and feeding her ſelfe-vvith hopes of preying vpon both?

But ſuppoſe this to be a groundles Suſpicion: yet a *Captivity* it vvould queſtion les have bin, and for its kinde a very ſtrange one. Heare o Heavens and be amazed! Hearken o Earth and be aſtonished!

aſtonished! *Brittaine should have bin lead Captive by Brittaine Countryman* by *Countryman, Brother* by *Brother* the *Sonne* by the *Father*, the *Father*, by the *Sonne. Cœtera loquantur lachryme!* Thus you ſee vve come not farre short of Sions Deliverance for the *Matter.*

Nor 2ly for the *Manner* I truſt. I knovv very vvell the Pulpit is noe place for *Currantos* and *Gizets* noe place to tell nevvs in. It vvas my boldnes ere vvhile to phancy my *Soveraighne* vvith a *Flag in his hand*: let me novv be bold to adde his *Deviſe* & *motto*, (that shall tell you in breife, the *Manner*) and it vvill be noe leſſe then vvhat vvas once attributed to another *Cæſar* in a different caſe. *Venit, vidit, vicit.* He *came*, (He Himſelfe, *Principem ſua Majeſtas defendit.* It vvas his ovvne ſole act.) He *came*, *looked vpon them*, had conference vvith them, and inſtantly *Overcame them*, conquered them. Conquered Them? *Their Hearts* I meane. The happieſt Conqueſt that poſſibly could be. A ſtrange Conqueſt! vvherein both vvere conquerors, both conquered. The king conquered vvith the Loyall Submiſſion of the Subject. The Subject conquered, vvith the Royall Pardon of the king. Why *Gracious Soveraighne*! vvas it not enough for *your Majeſty* to ſucceede your *Royall Father*, in his *Throane*, in his Prinely endovvm ent? to vveare his *Crovvne*? to beare his *Coate*? but muſt you needes challenge his *Motto* too, *Beati Pacifici?*

Hitherto you ſee our Deliverance keepes good pace vvith that of Sions for the *Manner*. It being done in ſuch a *thavving melting* vvay. Only in this it farre outruns that That vvas done *Subveniendo*. They had ſmarted ſonndly vnder their myſeris many yeares, ere they vvere releaſed. Ours is done *præveniendo*, vve vvere only Shevved the Danger, and fairely Delivered. Here is a Conduit vvould runne amaine, if vve could ſtay to turne the Cock.

We have heard & ſeene vvhat *greate things the Lord hath done for vs. Greate* for the *Subſtance*. *Greate* for the *Circumſtances*. *Greate* as done by a *Greate God*, vvhoſe Prærogative Royall

it is to turne the *hearts of kings*. Yet *greater* as done *for vs* ſo vnvvorthy a poeple. Another Topick, if vve had time to knock at that doore. And should not all theſe *Magnalia Dei* novv juſtly call for our *Magnificat*? Shall not our *ſoules magnifie the Lord, and our Spirits reioyce in God our Sauiour?* I hope they *ſhall* and *doe*.

But then as our *Deliverance* hath, ſo let our *Hallelujahs*, and Reioycings likevviſe, runne parallell (at leaſt) vvith *Sions* here. Her *Joy* vvas a *Cordiall hearty joy*: ſo muſt ours procede from a true pure heart. This Incenſe, vvould not be offered vp but in a golden Cenſer: Can Adulterys Can Murders, can Envyngs (vvhich our Saviour tells vs, loue to billet in the heart.) can theſe dead vvorkes prayſe the Lord? Her *Joy* vvas a *viſible laughing Joy*: ſo may ours be a *merry* one too. We may doe vvell to make merry, to *drincke of the ſvveete, and eate of the fatt*. Only let uſtake heede, vve make not vvorke for *ſacrificings* after our feaſtings, as Job vvas faine to doe for his ſonns. Her joy vvas a *Vocall audible* Joy: ſo let ours be, let our Tongues chaunt forth prayſes, and thanksgivings, let our diſcourſes beate vpon this theame: ſo it be prudently, and diſcreetely. Her Joy vvas a *Manuall, handy Joy* (ſo to ſpeake) a Joy that ſhooted forth into good vvorkes. Here vvas ſending of gifts probably, and giving to the poore: ſo let our *hands* be dilated vvith our *hearts*: let the needy and ſtranger have matter of reioycing vvith vs, that ſo there may be a full Queere of Prayſers. Here vvas penning of Pſalmes & hymnes for Poſterity to take notice of: ſo let vs doe ſomething to our povver, that after Ages may vvitneſſe our thankfullnes. And *good Luck may He haue vvith his Honour*, vvho hath ſolemnized a day to be ſpoken of by future Times.

But before vve proceede further in our Hallelujah it vvill not be amiſſe, to interpoſe an Hoſanna & Prayer: juſt the Churches Method here. That God vvould ſtill and ſtill continue to doe greate things for vs, to be our Lord and faviour allvvays! That as here is novv an happy Amneſtia of old matters, ſo there may be a vvhole

vvholesome evacuation of all such peccant humors & principles vvhich may breede such like *Epidemicall diseases* in a State. For this purpose, I had thought to have made a *Digression*, (if yet it be a digression) and to commend to mens serious considerations some Texts of Scripture. In this hast I vvill only name one, that in S. Matth. cap. 22. v. 21. Render vnto Cæsar the things that are Cæsars, and vnto God the things that are Gods. They are Christs ovvne vvords you knovv.

Novv, till *Heaven & Earth shall passe avvay one title or Jota of his vvord shall in noe vvise passe.* And truely, if one Jota, or title of *this vvord should passe*; Heaven or Earth or both vvould instantly, passe avvay.

Let but one of these Quæs passe: you shall see vvhat vvill follovv vpon it. If *Cæsars qua* passeth, the Kings Tribute & Duty's: novv *Earth passeth avvay* immediately. If *Gods qua.* Take avvay Gods dues, (His vvorship & the mantainance thereof) and the *Kingdome of Heaven is passing avvay* presently. All Religion & Devotion cleane vanisheth.

Nay, doe but misplace these Quæ's once; and noe lesse Confusion vvill ensue. Put *Gods Qua* to *Cæsar. Render vntō Cæsar* & the State *the things that are Gods* & His Churches (*Dionysius* his Religion) and vvhat comes of it? Nothing but plaine Atheisme. All Religion ceaseth. Neither Preists lips nor poeples eares in a very short time. Here *Heaven passeth avvay againe.* Againe put *Cæsars Qua* to *Deus. Render vnto God* & the Church *the things that are Cæsars* (the *Jesuites* Religion as they make it) and then ere long noe Cæsar at all, nor secular Magistrate but merely Titular *Domini sine Terrâ* Here *Earth passeth avvay againe.*

Yet againe, if vve admit onely one of the propositions and shut out the other: the dāger is still the same The *Herodians* vvere all for the first. *Render vnto Cæsar* &c. and stayed there. Nothing but Earth thē to thē: *Heavē passed avvay* from thē. The *Romanists* vvould make vs beleive. they are all for God & his Church *Rēder vnto God* vvith

this noyſe & hubhub they fill the aire. And ſo they order it that to *them Earth paſſeth avvay*. I ſayd vvell *to them, to themſelves* indeede, and *from* all others. They ſvvallovv vp the Earth here vnder the prætext of Heaven. It is vvell if they let not Heaven paſſe in the meane time. Thus you ſee vvhat Danger there may be in leaving out this title (And) in the Text.

Once more, if any dare to be ſo Atheiſtically Rebellious as to goe about to cancell that one vvord *Reddite Render*: ſnddainly *Heaven & Earth* both vvill *paſſe avvay from them*. Nor God nor King vvill be acknovvledged, nor Religion nor Policy, mantained, nor Heaven nor Earth poſſeſſed by ſuch. And vve holde but a third place. Let them take leede leaſt that fall to their lotts. The Summe of all is. God & Cæſar, Religion & the State cannot be ſeperated in the Text in the vvorld.

But I vvell remember vvhere Jam. In the Magazene of Religion & Loyalty. For ſo (me thinkes) this goodly Audience ſeemeth to be nothing els but a glorious Conſtellation of true hearted Chriſtians and Loyall Subjects.

I Knovv vvell You make it your Religion, to make your frequent *prayers & Supplications for kings & All that are in Authorithy over vs*; to render them all honour & love, all Homage & Loyalty, in your hearts, by your tongues, vvith your goods, vvith your Lives.

I am ſure it is your faith. That the *Sinne of Rebellion is as the Sinne of vvitch-crafft 1. Sam. 15. 23.* An interpretative renouncing of God Himſelfe: *That Stubborneſſe is as Idolatry* marke it as *Idolatry*, they are Samuels ovvne vvords, in the ſame place. I forbeare to make any gloſſe on that novv: That Mutterings & vvhiſperings are the language of vvizards, and Dialect of Hell, as, odious to your Thoughts & Eares, as in others Mouths. & Penns. That Kings & Princes are in their Goverments *Solo Deo minores*, as Tertull. profeſſed to Scapula: and therefore muſt not be judged, much leſſe, oppoſed by Subjects. But in caſe entreatys &

Sup-

Supplications may not prevaile, to leave Them *to ſtand or fall to their owne Maſter*, as vvas the conſtant practiſe of the Primitive Churches. That, though they may be of the ſame mettall vvith our ſelves (although vve muſt yeeld them farre more refined and of a farre larger Size) yet vvhen they have Gods *Stampe & Image* vpon them, they muſt paſſe *Currant*, prove as they vvill novv. Let Saul be one of the Lovveſt familys of the leaſt Tribe of Iſrael yet vvhen He is once elected King, He is novv *conſecrated* to God by that *Sacred Oyle* and becomes *the Lords anoynted* and not to be *touched* (though novv a very Tyrant) noe not by David, though by Divine right, his next, Succeſſor. That is is the *Lord by vvhom all Kings reighne* prov. 8.15. And the day of their *Coronation* on Earth, is the day of their *Filiation* in Heaven. Novv God calls them his ſonns (And vvho shall teach God hovv and vvhen to correct his ſonns?) *Thou art my ſonne this day: have I begotten Thee.* Begotten thee, *Generatione* ſc. *Politicâ*, that is, this day I have made thee King. This to be the primary, proper ſenſe of that place, as alſo of Pſalme 110. a greate & modeſt Critick dares avouch it out of the purport of the Texts. And hovv ſoever they are vnderſtood of *Chriſt* in the myſtery, yet of *Chriſt as Chriſt*, *Unctus Domini* the *Lords anoynted*. That God to ſet Princes above the reach of Subjects hands hath advanced them to the Dignity of a Deity. *I have ſayd you are Gods*. It is God that ſayth it, or if the Pſaimiſt yet it is ἐν προσώπῳ τοῦ Θεοῦ in the perſon of God as *Cyril* of *Hirnſal.* gloſſeth. Kings ἄνθρωποι ὄντες (as he goeth on to catechize his, it is in prefat: ad Catech.) Kings *being but mortall men* doe yet προσηγορίαν τοῦ Θεοῦ λαμβάνειν beare the name of the Immortall God. This is your Religion.

Cl. Mr. Mede, in MS.

I Fully perſuade my ſelfe *you* make it a matter of Conſcience, That, to vvhom you ovve, for your *Juſtitia Gladij* the *Juſtice of the ſvvord* againſt *forraine Invaſions*: that to him you ought to pay tovvards vvarlick proviſion & ſupplies: That, to vvhom you are endebted for your *Gladius Juſtitiæ*, the *Svvord of Juſtice*

againſt Domeſtick Injurijs; that to Him you are to pay duty's for the vpholding of thoſe Courts of Juſtice: That, by vvhom, you enioy your *Mare liberum*, your Harveſt of the vvater, your ſafe merchandize, vnder vvhom you poſſeſſe your *Terra Liberalia* your rich Crops & Lands; that to Him you are to pay Cuſtomes & Taxes. This is your Allegance this is your Divinity. Yea and you can bring Scripture for all theſe, for Taxes 2. kings. 23. 35. for Cuſtomes Rom. 13. 7. for Fines & Confiſcations Ezra 7.26. & cap. 10. 8. for all in one, in that forenamed Text: *Render vnto* Cæſar &c.

I verily beleeve, *you* thoroughly perceive, that *Corrumpitur omne Imperantis officium & diſſolvitur, ſi quis ad id, quod juſſus eſt, non obſequio debito, ſed conſilio non deſiderato, reſpondeat.* It vvas a Captaines Speech in *Gellius* to a Pragmaticall Shipvvrigt, that vvould needes be ſcanning & interpreting his Lords commands and rather lend his counſell vncalled for then performe his office, Why, ſayth the, Captaine: *Corrumpitur omne officium* &c. If this may be allovved a Commander vvill be put quite out of office. Fare vvell all Authority. Neither vvill a Generall, or officer have any Command over his Regiments, nor a Maſter be able to beare vp himſelfe againſt his ſervant, or Apprentiſe, nor a Father command his child. You ſee all this and can eaſily vnderſtand that many of thoſe Anticks you ſee in greate Buildings, vvhich make ſuch fearefull faces & vſe ſuch hideous Poſtures as if the vvhole vveight of the building lay on their shoulders only, that if theſe be taken avvay the ſtructure vvill ſtand never the leſſe: and ſo you beleeve, that State or Church is never the nearer to falling, out of vvhich ſome (vvho having leaſt reaſon, are moſt clamorous & vnruly) be fairely casheired. Theſe are your *Oeconimicks* Theſe are vour *Politicks*.

I dare ſay for *you*, that, that *Diſcipline* & *order* in the Church, vvhich fetcheth its Pedegree from *Apoſtolicall Inſtitution*, and hath held on in a Line of vninterrupted Succeſſion for 15000. Yeares togeather (as hath bin againe & againe demonſtrated by your

Hookers

Hookers, Dovvnams, Carletons, Feilds and I knovv not hovv many learned, Pious, & Modeſt vvriters of your ovvne Countrymen.) that this Church Policy you vvillingly ſubmit vnto: Remembring the vviſe mans Counſell *Meddle not vvith them that are given to change*. Prov. 24. 21.

I make noe Queſtion but *you* are fully convinced, that vvhat Authority *Churchmen* have more then *Directive* & *Inſtructive* vvhich extend's to *externall Coaction* that this is merely derived from the *King* (vvho rightly poſſeſſeth vvhat the Pope uſurped) and that therefore theſe Eccleſiaſticall Perſons ſitt the *Kings Commiſſioners* in Eccleſiaſticall Courts, vvhere in their proceedings are according to Lavves Eccleſiaſticall ratified by the King & the vvhole State: And for this you can receive full ſatisfaction from S. Thom. Radley a Lavveyer, & from the Acts and Statutes of our Kingdome.

I doubt not but *you* ſee greate reaſon that vvhen men in Place shall *ſecundum allegata & probata* be convicted peccant, that the Places therefore & the Orders are not preſently to be demolished. For if this may holde: then, dovvne vvith all Judges becauſe ſome have bin proved Corrupt, then, dovvne vvith all Nobles becauſe ſome have bin knovven Rebells; then, dovvne vvith all Kings becauſe ſome have bin Tyrants: then, turne all Common into a vvilde Anarchy, vvherein men vvill temper as vvell as the Jron & Clay in the toes of his Image and ſo in concluſion, dovvne vvith all the vvorld. Theſe are your *Eccleſiaſticalls*.

I aſſure my ſelfe, that vvhere others take Liberty to *prate* againeſt *you* count it your duty to *pray* for all Superiours, and to *prayſe* Cod for this happy ſetled Government, vnder vvhich our State and Church hath flourished ſo many Decads of yeares togeather. For to vvhat State hath Forraine Nations ſo vailed, as to ours? or by vvhat Hierarchy hath the Romane chaire ever bin (and is dayly) ſo shaken, as by ours? So that if to be *Anti-Romane* be *Anti-*

be *Anti-Christian* men may speake their pleasures. And to vvhom doth both Church & State (vnder God) ovve for this happines but to our *Theodosius*, our most Gracious king CHARLES?

I could vvish heartily, that Flattery vvere counted Treason. It is so in effect. Εὐνὲς Σφάκτης, that is Greeke for a Flatteror, a *Complementall murderer*. I vvould he had the punishment of such a Malefactor. But our Saviour gives vs in charge to pay *Cæsar his dues*. Nay made Himselfe a President. *Conditor Cæsaris non cunctatus est Reddere Censum Cæsari*. It is St. Bernards glosse vpon that place. *The God of Cæsar stuck not to pay Tribute to Cæsar*, to Heathenish *Cæsar*, to Tyrant *Tiberius Cæsar*: and may not vve to ours? The Splendor of vvhose true *Religion*, The brightnes of vvhose *vvisdome*, The propitiousnes of vvhose *Clemency*, The Candor of vvhose *Justice*, *Temperance*, *Chastity* have every vvhere rendered Him so truely glorious, that He seemes to be sett farre above the reach, either of a *Courtiers flattery* or of an *Orators Hyperbole*. This vve all knovve, and are not men, vnles vve all *acknovvledge it in all places, vvith all thankfullnes*. And novv (me thinkes) I heare all the Poeple, happily changing that Jevvish Rebellion, into a Christian Religion: *He is novv noe freind to Christ, that is not a freind to Cæsar, to such a Cæsar*.

By this time I beleeve your Affections are all on fire to be returning to your Hallelujah, and *Eccho Back* to *Sion* vvhat she did to the *Heathen*. *The Lord hath done greate things for vs*, vvho hath given vs so happy a *Prince* by vvhose *vvisdome & svveetenes* such a greate Deliverance hath bin nevvly vvrought for all Brittaine.

Goe to, if you vvill, and let the *scale* of your Divine musick reach as high and as deepe as ever any did or can.

Let the *Counsellers of State* prayse God and say. *The Lord hath done greate things for vs*. Our Cares may novv be employed in more Publick & Catholick Desighnes, vvhich have bin of late taken vp in the composing of these private Tumults.

Let

Let the *Clergy* prayſe God & ſay. *The Lord hath done* &c. *for vs.* Novv there is hope that the Preiſts vvho beare the Arke vvill turne their faces all one vvay, in a decent vniformity.

Let the *Gentry* prayſe God & ſay. The *Lord hath* &c. *for vs* We are novv ſecured, that *our Lands may be called after our ovvne names.*

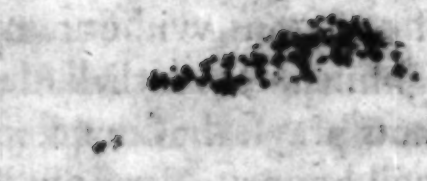
Let the *Univerſitys* prayſe the Lord & ſay. *The Lord* &c. *for vs.* Novv may vve enioy the *Polutecnia*, & *Calotecnia*, the Number & beauty of our ſonns, vvithout any feares of proving Abortive by the Affrightments of vvarlick Alarums.

Let the Merchants prayſe the Lord & ſay *The Lord* &c. *for vs.* Novv Traffick vvill be open, Novv our Burſes & vvare houſes ſhall be thronged.

To conclude, let all Perſons *high* & *lovve*, *youngmen* & *maydens*, *old men & children:* Yea let vs call in our Fellovv Creatures, the Elements, the Meteors, the Fovvles, the Cattell, let all that have any *breath*, that have any *being* in our Island, prayſe the Lord, and make a Joyfull noyſe vnto our God, vvho *hath done ſo greate* ſo very *greate* (Lord hovv *greate!*) *things for vs vvhereof vve novv reioyce.*

Even ſo Greate & Good God vve prayſe Thee, vve magnifie Thee &c.

FINIS.



Good Reader.

I knovv you vvould be ſatisfied in theſe Demaunds vvhy vvas this thus raggedly Penned? vvhy Printed? vvhy ſo ill Printed?

To the firſt, I confeſſe it is too poore, yet pleaſſe to conſider. 1. That I am farre from my ſtudy, & have but a Portable. (I had allmoſt ſayd) a Pocket Library. 2. Of thoſe fevv dayes I had for [illegible], all but the tvvo laſt (verbo Sacerdotis.) vvere runne out in Meditations another vvay. But ſome conſiderations turned me out of it. Among the reſt theſe. 1. That my meſſage vvas to a full Audience, not to tvvo or three only. 2. To my Countrymen, and concerning our ovvne Country, and therefore it vvas fit I ſhould be vvell vnderſtood of All.

To the ſecond. I vvas commanded by *Authority* to print, as neare as I could, vvhat I [illegible] vvhich I have but obeyed.

To the laſt. Knovv, the Printer to be a meere ſtranger to o language. *And* notvvithſtanding my diligence in overlooking him, did erre ſometimes and vpon a miſtake, print the full nũber of the coppyes of one sheete, ere it vvas corrected. VVhich errours I muſt be beholding to your penne to Correct. vide eſpecially pag. 13. l. 9. & 10.